

ENCE.

L REPORT—CONTINUED.

From Church.....	10 50
" S. S.....	141 50
Smallsums.....	42
Aggregate.....	\$152 61

Jos. L. ROE, Pastor.

Foreign.....	1 00	Joseph A. Conover	50
Ed.....	1 00	Lizzie Clement.....	50
Relly.....	1 00	Mrs. Fish (Phila.)	50
Rden.....	1 00	Ida G. Carter.....	50
Her.....	1 00	Hannah Hanson	
n.....	50	(Phila.).....	50
Ilson.....	50	Basket collection &	
in.....	50	Small sums.....	4 46

ORT.

at Class. 4 00	Class No. 14.	Mary E. Conover,	Teacher,	2 05
s No. 1.	Mason,	Teacher,	3 43	
s No. 10.	Borden,	Teacher,	3 29	
s No. 5.	Leeds,	Teacher,	3 25	
s No. 20.	Bartlett,	Teacher,	2 73	
s No. 16.	Clement,	Teacher,	2 57	
s No. 8.	Carter,	Teacher,	2 28	
s No. 17.	la Price,	Teacher,	2 10	
	Disbanded classes		92	
	From Congregat'n		59 46	
	" S. S.....		109 59	
	Aggregate.....		\$109 05	

RAYBOLD, Pastor.

.....\$5 48

ORTH, Pastor.

.....\$100 00

ES, Pastor.

.....\$30 00

LVILLE, Pastor.

.....\$41 00

# MINUTES

OF THE

## FORTY-SIXTH SESSION

OF THE

# New Jersey Annual Conference

OF THE

## METHODIST EPISCOPAL CHURCH,

HELD AT

MILLVILLE, MARCH 8th, 1882.

### COMMITTEE OF PUBLICATION.

G. B. WIGHT,  
H. BELTING,

J. E. ADAMS,  
J. H. PAYRAN,  
G. C. STANGER,

D. B. HARRIS,  
J. L. ROE,

MILLVILLE, N. J.:

PUBLISHED BY ORDER OF THE CONFERENCE.

1882.

*Cal*  
*p. 33/6*

A few weeks after this interview, Dr. Brown left his home in Trenton, N. J., for Tennessee, and while on the train was seized with paralysis, affecting the power of speech, and otherwise disabling him. Arriving in Cincinnati, he was conveyed from the cars to the city hospital, where he lingered until the 20th March, 1881, when he died just as he was entering his seventy-third year. His daughter was with him during the last week of his illness. His body, accompanied by his daughter and a friend, was sent to Trenton on the Monday following his decease.

We think it proper and appropriate just here to introduce an extract of a letter received from Rev. John Y. Dobbins, formerly of this Conference, who, with other good friends, frequently visited Dr. Brown while he was lying at the hospital. He says: "I was greatly impressed by Dr. Brown's evident faith in God and by the calm courage with which he faced death. Though his power of speech was destroyed, yet, by uplifted hand, the moistened eye, the triumphant smile, we were well satisfied that the soul was communing with the Lord in a spiritual language which the most gifted tongues would vainly try to acquire."

This much we, his brethren of the ministry, have thought proper and fitting to contribute to the memory of a brother who has gone in and out before us for more than half a century; at the same time praying that this painful and mournful event, which has called forth this tribute at this time, may prove admonitory, reminding us of the uncertainty of life and the supreme importance of being always ready. "Therefore, be ye also ready, for in such an hour as ye think not the Son of Man cometh."

#### REV. FRANCIS A. MORRELL.

Francis A. Morrell was born in Elizabethtown, (now Elizabeth), N. J., July 18, 1807. He was the son of Thomas Morrell, one of the pioneers of Methodism. Francis A. sprang from no unworthy sire. No wonder that he should say in his semi-centennial sermon, (which he preached with so much power before the last session of our Conference), "I am a Methodist of the Methodists." His mother was a member of the first Methodist class-meeting that was organized in America, led by Philip Embury, in John street, New York.

At twelve he was converted under the ministry of Bartholomew Weed. When Bishop Asbury visited his father he took Francis on his knee and laid his hand in blessing on his head. He preached his first sermon under appointment of E. S. Janes, afterward Bishop, and was licensed to exhort and preach by Charles Pitman, in the year 1830-31. He was admitted on trial in Philadelphia Conference in the year 1831.

While Brother Morrell was stationed in Burlington, Father Neil, of our Conference, came to him and said: "I am worn out in the service. I have no money and no home, and I do not know where to go." Brother Morrell said to him: "Father Neil, you shall have a home." He put down his name for \$25, went among his friends in Burlington and other charges he had served until he had \$500 in cash, with which he bought a little house in Burlington, which was just then being sold under foreclosure. He had the deed made out in Father Neil's name, and presented it to him free from debt. In this house the old itinerant passed the remainder of his days. His last appointment was Commerce Street, Bridgeton. Here, as in all his charges, he had a wonderful revival, in which some 250 were converted. Not only in his own church, but throughout the city he was universally beloved. Thus was he permitted to close his active ministry with great joy, and amid shouts of triumph.

As a Christian man, he was circumspect. He was an "Israelite indeed"—"a bright and shining light." He was a holy man. His holiness was manifest in saintly separateness of soul from the world while he was in the world, and in the fact always evident that his heart was in eternity. In his personal religious life was his greatest power for good. 'Tis true he had other sources of power. He had will, purpose and determination; he had natural abilities of a high order, which, combined with a liberal education, made him a power wherever he went. But men who could withstand his arguments, turn aside the keenest shafts of his eloquence, resist the influence of his personal magnetism, the power of his oratory, and the music of his matchless voice, yet were won to God and to Methodism by his religious fervor, his Christ-like spirit, and his Christ-like life.

The last S  
vices. He  
is coming,"  
soon," he re  
hymn by co  
of Captain  
retiring a sh  
she asked hi  
it all. He  
without a str  
the 75th yea

of the New  
December 5  
life and at  
self with the  
voted membe  
followed the  
of twenty res  
the Philadel  
long career  
time which i  
ters of Trin  
with every  
permitted to  
March, 1881,  
in a state o  
During the p  
occasion of w  
public religio  
pastor and sa  
rect, and he g  
with hemorrh  
ruary 16th, w  
minister. He  
this he was su  
bor." Durin  
expressions, v  
and the pleas  
ministry sayin  
would allow h

But Provid  
spoke to his w  
hand, and tha  
who had gone  
died, during w  
McDougal, loo  
the Master."'  
emphatically t  
ter out of the  
were always c  
with affection.  
has ministered  
his life.

The Rev. S  
September 21s

ENCE.

[March

his home in Trenton, N. J., for paralysis, affecting the power of locomotion, he was conveyed from his home on the 20th March, 1881, when he died. His daughter was with him and accompanied by his daughter and a friend. He introduced an extract of a letter from the Conference, who, with other members, was lying at the hospital. He was of evident faith in God and by the power of speech was destroyed. His pleasant smile, we were well satisfied, was a spiritual language which the

thought proper and fitting to introduce in and out before us for more than his painful and mournful event, may prove admonitory, reminding us of the importance of being always ready, as ye think not the Son of Man

MORRELL.

(Mrs Elizabeth), N. J., July 18, 1807. Members of Methodism. Francis A. Morrell said in his semi-centennial address before the last session of our Conference: His mother was a member of the American Church, led by Philip Embury,

of Bartholomew Weed. When he lay on his knee and laid his hand in prayer under appointment of E. S. Morrell, and preach by Charles Pittman, Philadelphia Conference in the

of Father Neil, of our Conference, service. I have no money and no money. Morrell said to him: "Father Neil's name, and presented the remainder of his name, and presented the remainder of his name, Bridgeton. Here, as in all his names, 250 were converted. Not only was he universally beloved. Thus was his joy, and amid shouts of triumph. His holiness was manifest in saintly life, and in the fact always of his personal religious life was his greatest power. He had will, purpose and order, which, combined with a went. But men who could with- of his eloquence, resist the influence of his religious fervor, his Christ-like

The last Sabbath morning he came to church as usual, and seemed to enjoy the services. He was inspired during the singing of the second hymn, "Work for the night is coming," and when he came to the second stanza, closing with "Rest comes sure and soon," he remarked: "Are not those words beautiful?" He obeyed the spirit of the hymn by coming out to the Sabbath-school, at 2 P. M., and then attended the funeral of Captain Flinn. After it he went home, spent the evening with his wife, and upon retiring a short time before 11 he asked her how she was. In answer to a question she asked him he simply said: "I cannot talk—I cannot talk." Paralysis explains it all. He lingered entirely unconscious for twenty-one hours, and then calmly, without a struggle, on Monday, December 12, 1881, at half-past 7 in the evening, in the 75th year of his age and the 51st of his ministry, fell asleep in Jesus.

## REV. JOHN W. McDOUGAL

of the New Jersey Annual Conference, was born at Flanders, Morris Co., N. J., on December 5th, 1812. His mind was early impressed with the necessity of a religious life and at the age of eighteen years he yielded to these convictions, and united himself with the Methodist Episcopal Church, of which he remained a consistent and devoted member, until the day of his death. Another impression of the Spirit speedily followed the one, under whose power, he had given himself to God,—which at the age of twenty resulted in giving himself to the work of the ministry. At the session of the Philadelphia Annual Conference of 1833, he was received on trial and begun a long career of active ministerial labor, extending over forty-two years. During the time which intervened between his retirement and death, he is spoken of by the ministers of Trinity church, Bridgeton, among whom he was located, as being ready with every good word and work, to assist them, and never happier than when permitted to occupy his place in the pulpit and preach the gospel. On the 23d of March, 1881, he retired at night in his usual health, but awakened in the morning in a state of partial paralysis, from which he never afterwards fully recovered. During the past year he was able to attend the Lord's house but twice, on the last occasion of which he dismissed the congregation with the benediction as the final public religious service in which he ever engaged." After this he turned to the pastor and said: "I think my work is done." His presentiment proved to be correct, and he gradually failed until about a week before he died, when he was taken with hemorrhages, under which he grew continually weaker until the morning of February 16th, when he quietly fell asleep in Jesus. "He was an earnest and devoted minister. He aimed for the conversion of men; the great object of preaching; and in this he was successful. At many of his appointments, God gave him souls for his labor." During all the time of his illness, he maintained a cheerful deportment, and his expressions, were all of comfort and hope. He spoke of how he had loved his work and the pleasure it afforded him to remember it. He talked of his brethren in the ministry saying, if there was one desire above another in his heart, it was that God would allow him to meet once more at Conference with them.

But Providence had arranged otherwise for him, and on Monday, February 13, he spoke to his wife and told her that he began to realize the time of his departure was at hand, and that he felt deep joy over the prospect of meeting those whom he had loved who had gone on before. The pastor's last visit was made to him the day before he died, during which he said to him, "Your work is almost done." After a pause Bro. McDougal, looking up into the face of his wife answered, "Yes! and I have done it for the Master." The sentiment with which he closed the review of his life work, was emphatically true of the spirit in which he had performed his labor. He was a minister out of the pulpit as well as in it. His nature was kind and gentle. His manners were always courteous, and in the various charges where he labored he is remembered with affection. He leaves behind him a devoted and beloved wife, who for years past has ministered to his failing health with a patient assiduity, which no doubt prolonged his life.

## REV. SAMUEL VANSANT.

The Rev. Samuel Vansant was born at Port Republic, Atlantic county, N. J., September 21st, 1821. His parents, the Rev. Nicholas and Mercy Vansant, were